

# HAMEVASER

A Student Publication of Traditional Thought and Ideas.  
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## Before Its Time

(Tues. Sept. 6) The endless murmuring of almost 250 talmidim filled the Beit Midrash precisely one month before the '83-'84 school year officially began. The reason for the unexpected crowd was a letter sent to YU students inviting them to join in a week of "optional" *lמוד* between Rosh Hashana and Yom Kippur.

The response surprised even Rabbi Charlop. "We sent out cards, asking the boys to sign up for the new program. We got about seventy cards back." But when

the program began, the Beit Midrash was packed, morning and night, with well over 200 boys. Regular shiurim in *מסכתא* *ויפא*, throughout all levels of MYP and RIEIS, were equally well attended.

A Shiur K'lali, given on Tuesday, Wednesday, and Thursday by Rabbis Bronspiegel, Parnes, and Reichman respectively, attracted approximately 100 students each.

The presence of these talmidim

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Rabbi Bronspiegel gives the first of three open shiurim in Tannenbaum Hall.

## YU's First Alumni Survey: "A Strong Commitment"

By ARI J. GOLDSMITH  
MOSHE A. ORENBUCH  
ALAN STADTMAUER

beliefs.

Our questionnaire was comprised of four types of questions. In order to determine if those who responded represent a typical cross-section of alumni, there were several questions with respect to the background of the applicant. We asked about their course of study while in the college and their current profession. In addition to control questions we inquired about their attitudes towards the Yeshiva and Judaism in general. In order to measure their observance of mitzvot, we listed several ritual observances and the alumnus indicated whether he performs them always, sometimes, or never. We also asked their opinions of the importance of several areas of Jewish life: observance of mitzvot living in Israel, and communal service. The poll was inclusive enough to be analyzed easily.

Prolonged exposure to the atmosphere at Yeshiva breeds a certain brand of cynicism. We seem to find fault with everything, and criticize religion, politics, New York, and especially the university itself. Most students are skeptical whether the yeshiva indeed prepares them to live as Orthodox Jews in the "real world." As a result of this, *Hamashkil*, in association with *Hamevaser*, attempted to measure the level of religious commitment of Yeshiva University alumni who graduated 10-20 years ago. In April 1982 we sent questionnaires to a random sample from the classes of '62, '67, and '72. After receiving a large enough response to be significant, we met with Dr. Morton Berger, Dean of Ferkauf Graduate School of Psychology, to analyze the results. Even though our findings are not conclusive, there is no doubt that they are a strong indication of the true state of affairs. In short, we found that in addition to a good secular education, Yeshiva University imbues in its students a strong commitment to the fulfillment of mitzvot and to Orthodox

Needless to say, the analysis concentrated on adherence to mitzvot. The survey revealed that there is an intense involvement in Torah life. To begin with, we look at the most apparent—synagogue affiliation. It was found that 89.3 percent are members of an Orthodox synagogue. Already we see that the alumni are concerned enough to live in a community which offers at least the opportunity to fulfill the fundamentals of Judaism. In connection with this it is important to note that 67.7 percent send their children to a yeshiva. Only 6.7 percent enroll their children in other types of schools. One quarter did not answer this question, presumably because they have no children (10.2%) or only preschoolers. From these two statistics it is possible to determine that among Y.U. graduates it is insured that the next

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## Thorn Among the Roses?

By JOEY LIPNER

The main office of the conservative movement in Israel stands on a quiet, tree-lined street near the center of Jerusalem. The office is a small but busy place. A secretary sits behind a desk cluttered with papers, and a phone rings continually. Throughout the rooms, voices speak loudly in Hebrew and American-accented English. On a small bulletin board hangs an oblong, rectangular slip of newspaper, an advertisement from an Israeli newspaper.

The advertisement shows a young moustached man obviously Israeli smiling broadly. Beneath his picture, a caption reads, "with us, women participate in a *minyan* and are called up to the *Torah*." In Hebrew, the conservative Jews call themselves "I'nua l'yahadut m'soratit," the movement for traditional Judaism. For short, it is called *m'sorati*.

The conservative movement has been present in Israel ever since the 1920s, when German Jews founded the conservative *Emet V'emuna* in Jerusalem's Rehavia section. Their rabbi was Rav Phillip, a *musmach* of Rav Kook. The synagogue still stands and functions today. One of the traditionally oriented conservative synagogues, *Emet V'emuna* has no *mehitza*, but does have separate seating. In Israel, as in America, the conservative movement embraces both the accepted, and the experimental.

However, as recently as fifteen years ago, the conservative movement had no real strength in Israel, no momentum.

Fifteen years ago there were only several hundred Israelis identified with the movement; today, there are ten thousand. Fifteen years ago there were a handful of synagogues; today, there are

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### A Declaration— In Print

What is perhaps the most important addition to the university this year is neither brightly colored nor made of wood; it is not even eligible for tenure. It is clad in a sedate blue that fails to reflect its true importance.

We refer, of course, to the Torah U'Mada Reader issued by the Max Stein Division of Communal Services. *Yasher Kochachem* to Rabbi Shalom Carmy, Rabbi Zev Slivks, and Chaim Marder, who prepared and edited it.

Particularly noteworthy is that the Torah U'Mada Reader is not an apologetic. While it shows the philosophy of Torah U'Mada to be an authentic continuation of the Tradition, the bulk of the reader is devoted to grappling with issues raised by the conjugation of Torah and Mada. Inevitably, there is no one conclusion. Every person must find his own path in this issue. As Rabbi Lamm says in his article, "You simply cannot spoon-feed a way of life."

This booklet serves to both awaken us to the issues involved in our double program, and shows us ways in which to begin to deal with them.

We are also proud to announce that the MSDCS is planning a continuing series of lectures and seminars dealing with Torah U'Mada.

Finally, *Hamevaser* in conjunction with MSDCS invites articles from both students and Rabbis dealing with practical applications of Torah U'Mada to be published in *Hamevaser* and future editions of the reader.

### Thank you, Koch

*Hamevaser* would like to extend their sincere appreciation and gratitude—on behalf of the student body—to Mayor Edward Koch, Police Commissioner McGuire, Deputy Inspector Coryne and the constables of Precinct 034 for the unprecedented steps they have taken to assure the security of the Main Center campus of Yeshiva University.

The unfortunate sniping incidents of the past spring and summer posed a serious threat to the usual calm atmosphere of our school, and replaced it with one of tension and uneasiness. Thanks to the Mayor's initiative, however, the students, staff and faculty are once again assured that Y.U. is a secure place to live, study and teach.

In a letter dated September 23, 1983 from the office of the Mayor to President Lamm, the Mayor was quoted as pledging "every available resource in this City to bring the...persons responsible for this...dastardly act to justice." Furthermore, the Mayor assured the Yeshiva University community that "the New York City Police Department will provide special protection" to our campus until the case is solved.

It is greatly reassuring to us to see these concrete steps in action. We would like the Mayor and the Police Department to know that it is sincerely appreciated and we thank them.

David Mirsky was respected, admired and profoundly appreciated by all who knew him.

We wish to express our enduring love for David Mirsky in meaningful fashion. Accordingly, it has been decided that contributions will be accepted to the Dr. David Mirsky Memorial Scholarship Fund to establish scholarships in the Humanities for students at Stern College for Women and Yeshiva College. Recipients of the annual scholarships will

Dear Readers,  
The shock of the loss of Dr. David Mirsky several months ago struck the entire family of Yeshiva University, where his presence was so vital for almost fifty years as student, teacher and administrator. We still find it difficult to conceive of Yeshiva University without the presence of Dave Mirsky.

As a friend, colleague, Professor of English, Dean of Admissions, Dean of Stern College for Women and Acting Vice President for Academic Affairs,

# HAMEVASER

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### New Courses—

*Hamevaser* would like to commend the administration for the new courses being offered this semester. After many proposals, discussions, and requests, the college schedule has been expanded to include additional courses in varied disciplines, thus enabling students to pursue additional areas of interest. New courses in YC range from literary criticism to the Meaning of Good and Evil. Isaac Breuer College will be continuing its cycle of Hebrew literature classes given by Doctors Schneider and Pelli, as well as introducing classes in: The Philosophy of Rav Kook; Kaballah; Mitzvot Between Man and God; and Mitzvot Between Man and Friend.

The students of Yeshiva College are fortunate in that the faculty is sensitive to their changing needs. We anticipate much success in these new programs.

*The Editor-in-Chief wishes a personal Mazel Tov to Miriam Rosner and Motty Goldberg on their recent engagement. Live long and prosper, b'e'zrat hashem.*

## Cardozo: A Jewish Law School

As Yeshiva approaches its centennial year, we feel it is of vital importance to begin evaluating the various schools and affiliates of the University to determine how they might better meet the specific goals and the particular mission of America's oldest Jewish University. Only if such a process takes place can we hope to grow as a uniquely Jewish institution.

We, of the *Hamevaser* staff, are particularly concerned with the role of our law school in the general mission of the University.

Currently, in addition to the presence of Rabbi Dr. J. David Bleich, there exists little in the way of course offerings or programs that designate Cardozo as a specifically Jewish law school. This is especially disappointing considering the opportunities that could be exploited in developing an academic relationship between American and Jewish jurisprudence. While in other professional disciplines a Jewish thrust might seem tenuous, the similarities of legal systems and legal thought could provide fertile ground for an innovative program combining Jewish and secular law at Cardozo. If such possibilities are left fallow, can we honestly say that we have been true to the lofty goals of our University?

The establishment of a Mishpat Ivri program at Cardozo would be an important step toward a realization of the school's Jewish potential. In addition, we believe the American legal community would also benefit greatly from such a program. American legal study could only be enhanced by the modern study of Jewish jurisprudence, one of the most ancient operative systems of law. Most importantly, however, we would produce professionals well-trained to deal with the growing needs of a halachic system as it confronts modern legal realities.

There is a need for Jewishly-trained lawyers and legal scholars, and we have the resources and ideological commitment to produce them at Cardozo. Dr. Belkin, *Alav Hashalom*, once wrote, "Yeshiva College was established not for the sake of adding another college to the many excellent institutions of higher learning already in existence in this blessed land. Yeshiva College has endeavored to blaze a new trail of its own in conformity with the great American democratic traditions of education and in harmony with the spiritual heritage of Israel." When these words equally apply to our law school (and other schools of the University) we can celebrate our one-hundredth birthday with complete pride and full joy.

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be known as The David Mirsky Scholars in Humanities. Scholarship awards will be distributed based on academic qualifications and need.

We invite your gift to the Dr. David Mirsky Memorial Scholarship Fund at Yeshiva University.

Thank you for your contributions.

Sincerely,  
Milton E. Kramer '42Y  
Joseph Sokolow '42Y  
For the Committee

**A MINORITY OF ONE**

Firstly, I want to welcome our new readers: incoming freshmen, new subscribers, and my parents, who now receive this publication in their mailbox in Yerushalayim.

Secondly, a word about this and all future Editor's columns: Essayist Thomas Carlyle once wrote, "Every new opinion, at its starting, is precisely in a minority of one." Whether my thoughts are completely original or a rehashing of others', they are, in the end, for better or worse, my own.

**Social Disease or  
A Small Measure  
of Success**

Stick your head out the window...Down there, in front of the dorm...Yes, they are flowers. Real ones. And wood benches. And "Welcome" signs. And freshly-painted halls. And carpeting. Some...some nut is trying to make this campus look respectable. What's the big idea?

As in the past, we can choose to be cynical about it. How about, "They want it to look nice in case the networks come to film the next shooting." Or, "They're just liquidating the university's surplus capital."

Then again, we can be downright derogatory. I've heard people whining, "Look the flowers are fading already...They still didn't finish fixing Science hall...The only thing the police do is give out parking tickets...But they never cleaned the plaster off the library..."

On and on it goes. An endless litany. Someone up there is trying to improve things down here, and we're busy making YU a legend for creative cynicism. It's a social disease that creeps from room to room, floor to floor. It's the "in" disease. Be a cynic and be one of the crowd.

To the Editor:

I feel I must clarify a possible misconception to the Yeshiva community. This is in reference to the October 3 issue of *Time* magazine in which I was misquoted regarding my yarmulke in an article about the shootings.

I was approached on the first day of Sukkot by a reporter who introduced himself and asked to speak to me. He, of course, asked about how we feel safety-wise and I responded that we feel very safe here because of the police protection but we were concerned about travel. I added that I was sure the police added security to the highways also. I was asked what I do differently now and I responded and motioned that I put a hat on over my yarmulke and make sure I'm not being followed when I drive out of here. This seemed to be a harmless enough statement.

I was shocked to learn that I was totally misquoted in a manner that defamed my character. The article stated, "But few of the 3,500 students at the Washington Heights campus or area residents feel safe." (The day he came there were hardly any students to be found). The article then went on, "Says Shop Owner Mark Weiner: 'I no longer wear my yarmulke [skull cap] when I'm out driving...'"

I wrote a letter of correction which was not printed and I am now looking into legal remedies. As a communications student the incident taught me a great deal about irresponsible journalism and as a ben yeshiva, I now understand fully the concept of being mekabel lashon hara.

Mark S. Weiner  
The Copy Shop Plus

Granted, they're not putting a swimming pool in the new athletic center. Granted, the gorgeous new furniture in the SCW dormitory looks like a showroom - 9 colors and 6 styles. Granted, the campus has been a virtual wasteland for too long. And I'll concede that criticism is infinitely better than apathy.

However, the עיקר is not what hasn't been accomplished. Look how much has been done.

A critic, by definition, is supposed to judge both merits and faults. (Only in its secondary meaning is a critic "one who finds fault.") Physical improvements are, by their very nature, vulnerable to criticism, since they are potentially limitless, thus never complete. However, if we reflect on the present results, there is certainly enough improvement in evidence to acknowledge a small measure of success.

This success is fortunately not limited to the grounds. It seems that we have finally reversed the trend of past years wherein rampant pre-professionalism strangled any and all intellectual pursuits. Not very long ago, an editor of *Hamevaser* wrote in his column, "I long for the day when the

restlessness of students is resolved with the pursuit of intellectual goals." Thank God, since that was written, student societies for literature, culture, and plain old "thought" have flourished, joining the older favorites - drama, politics, and others.

The school's three monthly newspapers have been revitalized by a tremendous surge in student participation. *Tempo*, YU's literary and cultural magazine, is undergoing a name- and-format change, and will reappear early in 1984. *Daf-Yomi*, the weekly forum for odds and ends, will actually appear somewhat weekly this year. With a little luck, the cynics may disappear permanently.

Well, perhaps not: The YU administrators who authorized these renovations will remain anonymous for the time being, since, when pressed for the names of those concerned, a Senior university official simply said, "That decision was made on a decision-making level."

And they wonder why we're cynical.

SHALOM D. STONE

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## Treating Combat's Mental Wounds

During the height of the Israeli War in Lebanon, "Baruch", a 35-year-old Israeli reservist, found himself and his unit under intense enemy fire. The married father of one helped evacuate victim after victim as the firing continued—and then collapsed, unable to return to battle. The soldier was psychologically shattered, a victim of "battle reaction."

According to Dr. Ron Levy, clinical psychologist in charge of mental health for the Israeli Defense Forces, the Yom Kippur War was the first Israeli war in which there were large numbers of psychological casualties. For every hundred who were physically wounded, there were 40 to 50 treated for mental injuries. The figure emerging from the Lebanon War is a still-high 23 psychological victims for every hundred casualties. Symptoms suffered by the victims included severe depression, sleep disturbance, fear, detachment, exhaustion, decreased appetite, psychomotor disturbance and terrifying dreams.

Dr. Levy explained that there are three major treatment factors which influence a soldier's chances for recovery from

"battle reaction", a term which has replaced the more stigmatized "battle shock." They are the immediacy of the treatment, the proximity of the treatment to the site of the trauma, and the expectation that the soldier will return to full functioning.

During the Lebanon War, the IDF set up three treatment stages—all geared to the goal of returning the soldier to his unit and to battle. Forward treatment took place only a few miles from the battlefield. Shortly after the trauma, soldiers were admitted to treatment which began with satisfying their basic physical needs. This treatment lasted 24 to 72 hours. Those who could not yet return to their units were referred to a second station, where treatment lasted 14 to 21 days.

Only 10 to 15 percent of all cases were then referred to the third station, where the main goal shifted to preventing psychiatric hospitalization. According to mental health officials, about 40 percent of these soldiers eventually returned to combat units, while 60 percent returned to non-combat units.

"Who is at a high risk for combat

reaction?" asked Dr. Shabtai Noy of the IDF's mental health department. "The soldier under stress."

Professionals disagree, however, as to whether some personalities are more prone to battle reaction than others. It is agreed that factors such as battle intensity, length of exposure to battle and the number of physical casualties suffered by comrades during battle influence the possibility of mental injury. Chances of battle reaction also increase with age; it is more prevalent among reservists than regulars.

According to Dr. Levy, the IDF mental health personnel fight their own psychological battles as well. They must all be primed to handle battle reaction victims under stressful combat conditions. Complexity begins with the ambivalence some feel about the treatment goal: sending the victim back to battle. This is a stark contrast with medical corps doctors, who are taught to evacuate physically wounded soldiers as quickly as possible. Conditions at the forward stage treatment centers can also cause anxiety among the mental health workers. While proximity to the

battlefield is considered a factor in successful treatment, not every competent therapist is a good battle reaction therapist. The combat background of the mental health worker often affects the quality of the work.

When the therapist's work does not succeed, the aid of a chaplain/rabbi often makes a difference. "Soldiers look to him as a wailing wall," says Dr. Stanley Schneider, who is both a rabbi and a psychologist. "He is less threatening than the mental health professional. This has no connection to the religiosity of the soldier."

Schneider admits, however, that there is a problem of rabbis who think psychology has no place in the field. It is a problem encountered in the military command as well, says Levy. He noted a stigma many commanders attach to battle reaction casualties—that they are cowards and not needed back.

"The military command personnel must see to it that the person is reassigned to his unit or that he is given a concrete alternative which conveys he is worth something," he said.

Summed up one speaker who dealt with the problem, "Who would not be anxious in battle? You'd have to be crazy not to."

## YU Mourns Rabbi Shatzkes and Rabbi Gorelick

On Sunday, August 21, 1983 funeral services were held in the main Bais Midrash for Rabbi Aaron Shatzkes. Rabbi Shatzkes, a Rosh Yeshiva at RIETS for over 40 years, was known for his outstanding Talmudical scholarship as well as his dedication to Jewish education. In 1944, Rabbi Shatzkes joined the RIETS faculty, only one year after arriving in the U.S. from China. He was one of more than 400 students at Mir Yeshiva in Poland that escaped Nazi destruction at the beginning of WWII by making a long, hard journey to Shanghai.

Rabbi Shatzkes came from a long line of great rabbis. His father, Rabbi Moses Shatzkes, was known to Jews worldwide, as the "Lomza Rav," a great scholar. His

grandfather was the renowned spiritual leader of Vilna. Rabbi Aaron Shatzkes carried on that great lineage in the Jewish communities of the United States and at Yeshiva University particularly.

His leadership, influence as a rebbe and scholar will be sorely missed.

On Saturday, August 10, 1983 Rabbi Jeruchem Gorelick died at New York University Medical Center after a long illness. Rabbi Gorelick was a Rosh Yeshiva at RIETS for forty years, where he advocated the training of rabbis in the traditional manner of Eastern European yeshivot. His students were quickly awed and overcome by his charismatic manner and style as a teacher and person.

A native of Poland, Rabbi Gorelick studied at the Yeshiva of Radun, which was founded by the Chofetz Chaim. Rabbi Gorelick also studied under Rabbi Chaim Ozer Grodzinsky, Rabbi Velvel Soloveitchik and Rabbi Eliezer Yehuda Finkel, the greatest leaders of Eastern European Jewry.

After fleeing Nazi persecution by fleeing to Japan from Europe, he arrived in the U.S. in 1941. At that time he served as a rebbe at Yeshiva Tifereth Jerusalem on Manhattan's Lower East Side. The late Dr. Samuel Belkin, who knew Rabbi

Gorelick in Redun, asked the rabbi to join the faculty of RIETS.

Rabbi Noach Goldstein, an early student of Rabbi Gorelick's at RIETS, noted that Rabbi Gorelick had "an uncanny ability for depicting and ridiculing the frailties, follies and falsehoods that are found in our society."

3,000 people attended funeral services for Rabbi Gorelick in Brooklyn; burial took place on Har Hamenuchos in Israel.

Rabbi Gorelick's death brings a great deal of sorrow to Yeshiva University as well as other Jewish communities. He greatly influenced the lives of many and matured a great many scholars. Rabbi Gorelick's teachings and *hashpa'ah* remain with his students.



Rabbi Aaron Shatzkes  
1909-1983



Rabbi Jeruchem Gorelick  
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# Two Groups, Two Views of Falashas

By DAVID ROSENBERG

Things appear to be looking up slightly for Ethiopia's ancient Jewish community, the Falashas, say two delegations of American Jews and Israelis who recently visited the community, which has been almost completely isolated the past several years. How much has improved depends on which group one listens to.

The two delegations, one of Israelis sponsored by World Jewish Congress (WJC), and a second of Israelis and Americans affiliated with the World Union of Jewish Students (WUJS), found that Falashan synagogues and schools have been re opened, although the schools were not permitted to teach specifically Jewish subjects.

Indeed, that the Ethiopian government has allowed Jewish and Israeli groups to visit was itself a positive development. The regime, an authoritarian, Marxist one that came to power in 1974, tolerated Israelis working with the Falashas on development projects after Ethiopia severed ties with Israelis in 1973. Individual Jews also occasionally visited. But authorities did not welcome either, and made contact with the Falashas progressively more difficult.

Despite the recent lessening of isolation and restriction, all is far from well with the Falashas today. Ethiopia, one of the world's poorest countries, is on a campaign to unify its social fabric. The government opposes strong minority communities and emigration.

For the Falashas, this has meant a virtual end to Jewish education. Community schools, sponsored by ORT, were closed in 1981, the teachers arrested and reportedly tortured. While the schools have recently been re opened for secular education, the regime so far prohibits the teaching of of Hebrew—a ban that has done considerable damage to the community. Most of the older Falashas speak the language, but “the younger ones definitely does not speak Hebrew,” observed David Makovsky, president of the North American Jewish Students Network and a member of the WUJS delgation. “They (the elders) are afraid,” he said. “They will not even teach Hebrew privately.”

Emigration, the perennial Jewish answer to repression, has proved difficult under a government that opposes it. Some Falashas escaped the country in the confusion following the overthrow of Ethiopia's Emperor Haile Selassie in 1974, but the new regime quickly closed all exits. Only recently, The WJC reports, twenty Falashas were arrested in the Tigre province trying to leave the country. According to a WJC research report put out by the Institute for Jewish affairs in London, many, if not most Jews want to emigrate.

“There is an interest among the Falashas in aliyah, mainly on an individual basis,” reported a confidential memo recently circulated by the WJC. “The authorities are, beyond a doubt, against aliyah, and even against temporary exit permits. The country is

ruled with slogans of unity and equality, and emigration is seen as a break in that unity.”

The WJC and WUJS groups clash over whether the Falashas are victims of discrimination within Ethiopian society. “While the general system prevailing in Ethiopia is a repressive one, the Falashas as such are certainly not persecuted,” the WJC memo maintained. “There is no discrimination at all against the Falashas as such.” In fact, the WJC delegation saw

examples of favoritism; the new regime has provided the previously landless Falashas with farms and arms for self defense. Some had important jobs in the government because of their knowledge of languages. The governor of the Gundar province, where the bulk of Ethiopia's estimated 28,000 Jews live, is a Falashan convert to Christianity.

But the WUJS delegation disagrees. “The idea that everyone suffers equally in Ethiopia is not true,” said Makovsky, because: the government has embarked

on a program of assimilation which hurts only minorities. He noted the elaborate Christian celebrations of Epiphany in Ethiopia's capital while he was there, celebrated openly and with official approval. “In contrast,” he said, “the Jews aren't permitted to teach Hebrew in their huts.”

Makovsky says he believes the WJC group may have gotten a rosier impression because the authorities in Ethiopia supervised their trip more closely. “We had better access to the Falashas,” he said, adding that he and other members of the group were able to meet with community leaders privately.

By all accounts, the Falashas, while poor, are no worse off materially than the general population. “We found no signs of hunger or extreme poverty,” one member of the WJC group told the *Jerusalem Post* after the trip. Although the Falashas were given farmland after the 1974 revolution, Makovsky noted it was inferior. He added, however, that most of the Jews make their living as artisans, as they did before the revolution, and have little recourse to the farmland.

As to the future, the Falashas' fate depend almost entirely on the government. Right now, the Marxist regime is apparently making overtures to the West in an effort to increase trade and tourism. It wants to improve its generally abysmal record on human rights, which is good news for the Falashas. But the Ethiopians will go no further than they have to in opening up contacts between the Falashas and the world Jewish community or in improving their condition.

The Israeli government believes in quiet diplomacy. But Makovsky says the Jewish community can and should help. “The tourism business is vital to Ethiopia,” he explains. “Now that the Falashan villages are open, we must organize as many delegations as possible. It heightens the morale of the Falashas and increases our leverage with the Ethiopian government ..... Ethiopia is much more sensitive to the West than we've been led to believe.”

*Copyright Jewish Student Press Service, March 1983  
David Rosenberg is a Ph.D. candidate at the School of International Affairs, Columbia University.*

**האגודה להצלת משפחות יהודי אתיופיה**  
**Union for Saving Ethiopian Jewish Families**  
 P.O.B. 5039 ת.ד. ASHDOD ISRAEL 51004

**Our Dear Brothers and Sisters:**

Once more we turn to you in our hour of need. As in the past, we, Ethiopian Jews living in Israel, are leading the fight for aliyah and absorption. The struggle is a difficult one. The problems are complex, there is still no person or agency in Israel ultimately responsible for coordinating efforts, and we are so alone and powerless. As yet our attempts to bring significant numbers of our people to Israel have failed (though a trickle is arriving). As yet government bureaucrats try to stifle our cries with assurances that all possible is being done, but refusing to cooperate with us.

As our numbers slowing grow in Israel, we face increasing problems here too. In some places newcomers from Ethiopia have been met with hostility. Many Israelis confuse us with the "Black Hebrews," an anti-Israeli cult of American blacks living in Dimona. Others question our Jewishness, see us as "primitives" or simply relate to us out of complete ignorance.

Our endeavors, therefore, are many-sided. We demonstrate, write letters and articles, speak to whoever invites us, attempt to establish ties with local and national political leaders. We travel to absorption centers to help the new immigrants, and distribute information sheets to residents who must accept them. We support our families and others in Ethiopia, and are engaged in various projects for hastening their aliyah. Although the government has sent several missions to Ethiopia, we, whose families are there and know Ethiopia best, are neither invited to participate nor even consulted. We must go alone, at our own expense, at our own risk.

We do all we can—must do all we can, for the sake of our families. We know that you, our brethren in North America, are inundated with appeals for help. We hope you might help us anyway. Everything we do we do out of our own pockets; we get no financial assistance from anyone. We do not mind using our own resources, but they are few and hamper our effectiveness. There is so much to do. We do not know how long we can shoulder the responsibilities alone. We are ashamed to ask for donations, but that is what is needed today most urgently. If each of you would send just a little, we are sure that in the end we will be successful, that we will see our families again here in Israel.

G-d bless you all,  
*Yeshiyahu Ben-Barukh*  
 Yeshiyahu Ben-Barukh  
 Chairman  
 Union for Saving  
 Ethiopian Jewish Families  
 P.O.B. 5039  
 Ashdod, Israel

## Governor Cuomo Signs Landmark Autopsy Legislation

New York Governor, Mario Cuomo, signed into law the most far-reaching legislation in the United States protecting against autopsies that are in violation of the religious tenets of a deceased. The “Silver Law,” named after assemblyman Sheldon Silver, substantially reduces the discretion of medical examiners to perform autopsies when there is religious objection.

The new law is designed to address the long-standing problem facing minority

religionists, including observant Jews, whose faith prohibits autopsies. Under the old law, autopsies were performed in all cases when death occurred in the absence of medical supervision, such as in automobile accidents when a doctor was unable to certify the precise cause of death. While some courts had, on occasion, prevented autopsies on religious grounds, those opposing the procedure were required to initiate prompt legal action.

The new law provides that in the face of a religious objection an autopsy may not be performed unless there is a “compelling public necessity.” The bill states that a relative or a friend who is familiar with the deceased's religious views can oppose the autopsy. In the case of a “compelling public necessity” the law requires that the “least intrusive procedure” must be performed and only with adequate notice to permit an opposing party to take action.

## Thorn Among the Roses?

(Continued from page 1)

twenty-eight. Fifteen years ago activities were limited mostly to the synagogues; today there is a conservative youth group ("Noam") and a *garin* (nucleus) forming to build a conservative kibbutz.

Fifteen years ago Rabbi Spectre came on *aliyah*; today he is the general director of the conservative movement in Israel. Rabbi Spectre was born in Buffalo, New York, and graduated from the Jewish Theological Seminary in New York City. He received his present position after serving as the Rabbi for a synagogue in Ashkelon, "Netzah Yisrael" for many years. Rabbi Spectre described for me the uphill battle his movement has been fighting in order to achieve legitimacy in Israel.

The Israeli rabbinate bitterly opposes the *m'soratim* and has done all that is in its power to ensure that Orthodox Judaism alone is fully recognized by the state. Although the Ministry of Religion recognizes the conservative movement as a religious movement (as it does Christianity and Islam), the state does not accept the *m'soratim* as valid representatives of Judaism. The movement may receive funds for a *Torah* library from the government, but marriages performed by conservative rabbis are not considered legitimate by the state. Neither are the divorces and conversions the movement performs. One of the few religious functions conservative rabbis can perform are burial ceremonies. "The Chief Rabbinate knows very well that you can't build up a movement performing at funerals," Rabbi Spectre said to me, laughing bitterly.

The rationale given by the Chief Rabbinate for its opposition to the



The Center for Conservative Judaism in Jerusalem.

*m'soratim* is, however, quite logical and compelling. If the state validates weddings, divorces and conversions that many Jews do not recognize as valid, Israeli Society would soon develop into a stratified caste system. Orthodox Jews would refuse to marry non-Orthodox Jews for fear of bastardly or non-Jewishness in the person's ancestry. In effect, two separate religions would be created.

The conservative movement rejects these contentions. Conservative marriages, Rabbi Spectre says, are performed *C'dat Va'din*, according to Halacha. The movement has made it clear to the Chief Rabbinate that regarding the much more serious problem of divorce, the movement would

agree to whatever rules the Chief Rabbinate would lay down, thereby setting terms acceptable to all of Israeli Society. However, the Chief Rabbinate refuses to answer the conservative movement or to deal with them at all. Rabbi Spectre recalled the time in 1965 when Saul Lieberman, of J.T.S., drew up a *k'tuva* that would allow women to demand a divorce. Saul Lieberman is a world-reknowned scholar, author of the now famous *Tosefta K'pshuta*, and an Orthodox Jew. The Chief Rabbinate rejected his draft. Then Minister-of-religion Varheldik admitted that the *k'tuva* was halachically valid, but said that the rabbinate would accept no proposal written and submitted by the Conservative Jewish Theological Seminary.

The *m'soratim* perform conversions only in ways that are halachically proper. Rabbi Spectre claims. In fact, he is shocked by what he sees as a lack of sensitivity on the part of the Orthodox religious establishment in Israel vis-a-vis the entire controversy of "who is a Jew." He tells of one young man from the midwest who came on *Aliya* and discovered while making arrangements to be married, that the Israeli government does not consider him a Jew. It seems his grandmother converted to Judaism, with religious lessons and *kvilla*, but under the guidance of a reform rabbi. The boy was completely crushed. In tears, he said, "I feel like someone just found out he was female and has to go to Scandinavia for a sex change operation."

With all the political opposition facing the conservative movement, the *m'soratim* have decided to remain a non-political organization, a grass roots movement. They see themselves as the true torch-bearers of the halacha, which they view as being developed by each generation to fit the needs of the age. Therefore, they hope to capture the heart and mind of the hundreds of thousands of non-religious but traditional Israelis who in fact call themselves, in modern Hebrew, "*m'soratim*." Perhaps the movement will succeed in bringing the traditional masses closer to Judaism; Orthodoxy in Israel has failed in this respect, either because of its own apathy or its ineffectiveness. Israeli society at large will decide, as it will soon have to answer this question: How are we to regard the tiny *M'sorati* movement which is beginning to sprout in a land dominated by Orthodoxy? Is it a thorn among the roses, to be stamped out, forgotten and left to wither? Or can it be that this movement, with its willingness to compromise, to adapt, to accept new ideas, is the future for religion in Israel, and therefore the proverbial rose among the thorns.

### Artificial Heart "Morally Preferable" To Transplant

Dr. Fred Rosner, an internationally respected authority on Jewish bioethics, termed artificial hearts such as the one which was implanted in Barney Clark to be "morally preferable" to human hearts transplanted after death into living patients. Dr. Rosner explained that, "Since Jewish law requires the physician to do all in his power to save a human life, even to the extent of violating most of the commandments when necessary, it fully approves the use of such artificial devices as the mechanical heart pump that was recently used to extend the life of Dr. Barney Clark."

Dr. Rosner, who is the Director of Medicine of the Queens Hospital Center of the Long Island Jewish Hillside Medical Center, has written and edited numerous works on Jewish medical ethics. He listed some of the advantages, from the point of view of Jewish law, of artificial hearts over human heart

transplants: "In addition to avoiding the problem of accurately defining the moment of death of a potential human heart donor, the artificial heart eliminates the problems of delaying the burial of the dead, the desecration of a dead body, and the derivation of benefit from a dead body, all of which violate strongly-held principles and practices of Jewish law and tradition."

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### Jewish Terrorist Underground Active In Israel

**Koteret Rashit**, Israel's leading independent newsweekly, charged recently that a Jewish terrorist underground organization is operational in Israel, including the West Bank, and that its members are known to the Israeli government but have not been arrested. The newsweekly contended that the present government, like former governments, acts with appropriate toughness towards Arab terrorists, but is unwilling to apply the full extent of the country's laws against Jewish ones.

According to **Koteret Rashit**, the identity of the members of the Jewish terrorist underground organization responsible for the attack against the three Arab mayors three years ago is well known to the police and the security agencies. At the center of this terrorist organization are five or six "religious" men who are members of Jewish settlements in Judea and Samaria, and

reserve officers in volunteer fighting units of the IDF. However, the security agencies are prevented from detaining these people due to opposition by certain political figures in the governing coalition.

Isar Harel, the former director of the security agencies under former Prime Ministers David Ben-Gurion and Levi Eshkol, called for the same measures to be applied to Jewish terrorists as are applied to Arabs. He suggested that they be defined as traitors and that the 1948 "Order for the Prevention of Terrorism" be applied to them with vigor.

The Editor-in-Chief and Governing Board of **Hamevaser** extend their condolences to Rabbi Nissim Alpert on the loss of his father, Rabbi Samuel Alpert.

המקום ינחם אותך בתוך שער אבלי ציון  
ירושלים

# YU's Alumni Display 'A Strong Commitment'

(Continued from page 1)

generation will be familiar with the tenets of the religion. However this is a very pessimistic outlook; upon looking at the statistics we see a far brighter future. More than three-fourths of the respondents always observe mitzvot. The exact percentages differ from mitzvah to mitzvah as expected. It was understood that Shabbat and Kashrut would be the most followed commandments. Here we find 93.2 and 94.9 percent, respectively, who answered that they perform these mitzvot always. On the other hand, since it is often acceptable to go to work without a kippah, the percentage drops to 74.6% who always cover their heads. In contrast, 22 out of one hundred sometimes wear kippot, only 1.7% never do. Between the two extremes are Tefilah, blessings on foods, and Taharat Hamishpacha. 84.7% always daven (apparently this was understood to mean Shacharit); the same amount are always careful about Taharat Hamishpacha, but instead of the tenth who daven we sometimes find 5% who sometimes are careful and 5% who never are. Concerning blessings, which are easily forgotten, eight out of ten always make Brachot and 15% sometimes recite them. From these statistics it is obvious that the vast majority observe mitzvot as Orthodox Jews. Furthermore, as the actions and attitudes concur—96.6% responded that fulfillment of mitzvot is important to being a good Jew.

The religiosity found here is not just with respect to ritual. The commitment appears in other areas of Judaism as well. Alumni do not simply follow Halacha, but 85 percent learn Torah in their spare time. Of these, half learn more than four hours per week, and only one-third of that group are practicing rabbis. With respect to ethics, we find that nine-tenths feel that being a good person and communal service are important (or very important) to Judaism. In addition to these categories it is important to consider the attitudes toward living in Eretz Yisroel. Here we find great division. Approximately one-third answered that it is very important, one third said it is important, and the last third felt that it is not important at all. In any case we must realize that eight percent already live in Israel and are not included in this survey. A deeper analysis of this question reveals a very interesting result. Of those who answered that mitzvah observance is very important, only one-quarter felt that living in Israel is not; however, of those who responded that mitzvot are important, half answered that living in Israel is not. It is possible to see a relationship between religiosity and attitude toward Israel. Through further generalization, in light of the statistics in other categories, we can conclude that the image of religiosity is a complete one. To a graduate of Yeshiva University, Judaism does not include only observance of ritual commandments, but also learning Torah, Midot,

and Eretz Yisroel.

After analyzing the respondents as a group we can divide them into specific categories. One of the breakdowns that is interesting to check is the relationship between Jewish Studies programs and religiosity. Of the graduates in the years of our sample, 47.4 percent were in YP, 33.8 from TI/EMC, and 18.6 studied in JSS. In a general sense we can say that all divisions displayed a high level of religious commitment. The eighty to ninety percent which we saw observing mitzvot appears in all three divisions. However, we must take note of the small differences. We had seen a variance of ten percent among various mitzvot; this disparity appears only in EMC and JSS. This is not to say that there is a great distinction between the various programs, but the consistency found here

is significant. Looking at the details we find a number of interesting points. In those questions relating to performance of mitzvot, the respondents from JSS are more split between observance always and sometimes. After careful analysis of all of these questions we can say that despite the fact that most JSS students enter Y.U. non-observant, the program succeeds in raising half of them to the level found in YP. A second area which is interesting to consider is the relationship to Torah learning. Here we find that in YP more than ninety percent learn Torah, as opposed to seventy percent in EMC and JSS. Moreover, 25 percent more of JSS graduates (35.7%) learn over four hours per week than those from EMC (9.5%). In conclusion, we find that all three divisions are successful in religious education, and the only major

difference between them is in connection with learning Torah.

One of the assumptions made in the realm of religion and assimilation is that one who studies longer and enters into a profession which demands graduate education is more susceptible to assimilation. However, among Yeshiva graduates this rule does not apply; similarly there is no disparity between those with graduate degrees and those without one.

Tangent to our main topic is the question of the alumnus' relationship to the University. During their years here many students persistently criticize the school. The alumni, using the hindsight of years of experience, have a much better attitude. 67% felt positively toward Yeshiva. Of the remainder, 8.5% revealed a negative attitude, twelve percent were indifferent, and a similar fraction had mixed feelings. One member of the latter group wrote that he has "a love-hate relationship, often they are very deceptive and uncaring about the students; however I received a good education there." It is interesting to note that those respondents from the "right" denigrate the university because of concern that it is not religious enough.

So far we have come to four important conclusions:

1. There is strong commitment to Orthodox Judaism among the graduates of Yeshiva.
2. All of the Jewish studies programs succeeded in educating their students for Jewish life.
3. No matter what level the alumni reach in their education and profession they remain religious.
4. There is a very positive attitude toward the university itself.

Since the sample was not precise and there is some doubt if it represents a typical cross-section, it is impossible to say that these conclusions are final with respect to percentages. However, it is almost certain that we may glean from these statistics an indication of the status of Yeshiva University's alumni.

## Before Its Time

(Continued from page 1)

enabled YU to continue its tradition of holding awe-inspiring Rosh Hashanah and Yom Kippur services in the Beit Midrash, attended this year by hundreds.

Yeshiva College Student Council also surprised the student body by coming to life before school began. A YCSC-sponsored שמחת בית השואבה in the school's own sukkah attracted over 50 students on Sunday night of Chol Hamoed.

These "extracurricular" activities should prove to be a successful prelude to even better things, both in the Beit Midrash and from Student Council.

## SURVEY ANALYSIS: TRUE OR FALSE

In a survey such as this, the most crucial issue is whether or not the survey sample truly represents the population in question. Specifically, when dealing with a small sample size it is very easy to say that the results are not a true representation. In this article, we will try to show why we feel that this survey does indeed give an accurate portrayal of Yeshiva University graduates, and why therefore our conclusions can be regarded as valid.

In April, 1982, we randomly selected 150 graduates of Y.U. from the years 1962, 1967, and 1972. We sent them a questionnaire with questions regarding issues of religious observance such as performance of mitzvot, the study of Torah, and commitment towards the land of Israel. We received 59 responses, and it was on these results that we based our conclusions. The statistics were analyzed on UNIX, the university computer, using a cross-tabulation analysis method (each individual statistic is analyzed in relation to all the other statistics). The results were analyzed with the assistance of Dr. Morton Berger, Dean of Ferkauf Graduate School, and an expert in statistical surveys. With his help we arrived at our conclusions.

A theoretical flaw in our survey could have been due to the possibility that the alumni who didn't answer our survey did so because they were less religiously committed and therefore embarrassed to answer. We feel on the contrary, that our sample was indeed a true representation of the Y.U. graduate population, and we have several facts to support this. For example, it is interesting to note that from our sample we recorded a division in the Jewish Studies which is strikingly similar to the actual statistics. We received responses from 47.4% Y.P. graduates, 33.8% E.M.C. graduates, and 18.6% J.S.S. graduates, which is almost identical to the actual number of students who studied there in those years (48.5% Y.P.; 33.8% E.M.C.; and 17.7% J.S.S.).

Along the same line of reasoning, we

should think that there could be a minimal response from doctors, due to the fact that their religion might have suffered from the many tormentous years of postgraduate education. However, the percentage of responses which we received from doctors is actually slightly more than the percentage of doctors who graduated in those years.

An additional idea concerning this is the number of responses we received from Rabbinical Alumni. It is plausible that we could have received a larger response from Rabbis, and that this would have caused the sample to be biased. However, the number of responses we received from Rabbinical Alumni corresponds to the actual number of Rabbis that graduated during those years. Specifically 40% of our responses were from Rabbis, which is precisely the percentage of Rabbis for that time. In addition, 39% of those Rabbis answered that they are not practicing pulpit Rabbis, further supporting the thesis that our survey response was not one-sided at all.

The final proof concerns division into majors. We received a division into majors that is strikingly similar to the actual recorded division for those years, further confirming the accuracy of our sample.

In conclusion, due to aforementioned reasons, we feel that our sample is truly representative of the Yeshiva University community. It is important to remember, of course, that like any survey, the statistics and conclusions are not definitive facts, and mistakes are theoretically possible. Nevertheless, the authors of this article strongly believe that our survey does accurately represent the Y.U. Community, and that the graduates of Yeshiva University are indeed *Shomrei Torah Umitzvot*.

NOTE: We would like to thank the following people for their tremendous help in bringing this article to print: Dr. Morton Berger, and Jerry Volk.



# Silence at Stony Brook

By DAVID BERKOWITZ

Over the summer, the unfolding of the Dube controversy at Stony Brook went, for the most part, unnoticed. The facts were first revealed when Selwyn Troen, a visiting scholar from Israel, exposed the subject matter of Professor Dube's course in a letter of complaint to the State University's administration. Dube, a South African-born black professor, had been teaching a course entitled "The Politics of Race" in which he compared three forms of racism: Apartheid, Nazism and Zionism.

The assertion that "Zionism is a form of racism" has been used as an anti-Semitic ploy ever since the United Nations passed a resolution supporting this claim in 1975. This belief, coupled with Dube's equating Zionism and Nazism, has prompted a call for alarm amongst the Jewish community. On the other hand, the University has not approached the case with the same sense of gravity, and is seemingly unaware of the implications stemming from Dube's course. A committee reviewing the charges brought against Dube, unanimously supported their colleague on the grounds that Dube had not exceeded the confines of academic freedom.

Since academic freedom is a hallowed foundation of our educational system, the academic community has all the more responsibility to guard its abuse by those who hide behind this guise. Even without arguing over the validity of the course's theme, Dube taught a course in which he clearly engaged in political advocacy as opposed to objective inquiry. Dube has acknowledged that he considers Menachem Begin and the Israeli government to be racist. In addition, he has suggested to students that they write

term papers based on the theme that "Zionism is as much racism as Nazism is racism." What we are dealing with here is a case of unbridled hate, prejudice and anti-Semitism that should not be obscured by the argument of academic freedom. Governor Cuomo put it well when he explained that "Academic freedom protects the right to be wrong; it should not release anyone from the responsibility to express moral repugnance."

In an attempt to smooth over the controversy, University President John

was permitted to testify at the hearing. In addition, the course is still being offered this semester, although it is under review by the University curriculum committee. Marburger has never clarified what academic responsibility means and has failed to censure Dube for his breach of moral and ethical standards of conduct.

In contrast, Northwestern University acted very appropriately when confronted with a similar situation in 1976. Arthur Butz, a professor of engineering, had published a book contending that the Holocaust never

apathetic attitude of the administration. They must come to realize that the issue at hand goes beyond academic freedom.

What we at Yeshiva must realize is that the Dube case is just one example of a problem that is plaguing the Jews in the Diaspora. Dube represents part of the organized and systematic anti-semitic propaganda that is coming from the Soviet Union and Arab countries. The aim of this campaign is to isolate each Jewish community by weakening our commitment to the State of Israel. In the long run the cold war of propaganda can be more devastating to Israel's survival than any military threat. The Jewish community should not be afraid to speak out about matters concerning its own survival.

**"If the linkage of Zionism, racism, and Nazism is abhorrent, how does it become less so if done with circumspection?"**

Marburger, wrote, "I personally find the concept of a linkage between Zionism, racism, and Nazism an abhorrent one, and urge that such topics be discussed with the utmost circumspection and attention to the sensitivities of groups that will be offended by them."

To this the Anti-Defamation League responded, "We find the logic of this statement to be most elusive. If the linkage of Zionism, racism and Nazism is abhorrent, how does it become less so if done with circumspection?" Marburger insists that this is strictly a university issue and has criticized Governor Cuomo and several Jewish groups for their interference in this matter.

However, Marburger has acted irresponsibly in handling the situation. The investigation that was conducted based its findings on reports that did not provide details of what actually took place in the class. Only Professor Dube

occurred but was a myth created by the Zionist conspiracy. Both faculty and administration publicly rebuked Butz and the University sponsored a series of lectures on the Holocaust by experts such as Elie Wiesel and Lucy Dawidowicz.

The question that remains is what can be done to stop Dube and prevent the recurrence of similar incidents in the future. In an interview with Hamevaser, Rabbi Arthur Seltzer, director of the Long Island region of the Anti-Defamation League, said that pressure is being brought upon the university to take the following actions. Firstly, that the University disassociate themselves from Professor Dube and his course. Secondly, a statement by the administration expressing their moral condemnation of the subject would be proper. The A.D.L. would also like to see Dube admonished by his peers. Rabbi Seltzer said that he is focusing on the

Editor's Note:

*This article was completed last week. Since then, Marburger has met with Jewish leaders and has issued a statement reiterating his disgust at the linkage of Zionism and Nazism. However, Marburger's reshaping of his personal beliefs is not what is relevant at this time. Neither Marburger nor the University has taken a stand against Professor Dube and more importantly against the course itself. Marburger's appointment of a committee to advise him on sensitive issues is merely an attempt to appease the Jewish community, while the original problem—Dube's course—has been ignored yet again. Dube's assertion in this past week's Jewish World that some of his best friends (including a girlfriend) are Jews is pathetically transparent. History is full of rabid anti-Semites who had Jews at their sides—or were Jews themselves. I am sorry, Mr. Dube: it is not a university issue. It is a universal issue.*

## THE RCA COMMISSION:

### Solving the Problem of *Gittin* (Part I)

In today's society, where the Halacha is not viewed as binding by most Jews, the Halachic requirement for Jewish divorce is frequently ignored. However, according to Halacha, both the man must agree to give the divorce and the woman (since the decree of Rabbeinu Gershom) must agree to accept it. As a result, if one spouse wants a *get* in order to remarry, too often the other extorts money or favorable secular divorce terms in exchange for the *get*.

Four years ago, the Rabbinical Council of America set up a Commission on *Gittin* and Agunot to deal with this problem. This past week, the commission presented its proposal: a prenuptial contract, that would, from thirty days after the granting of civil divorce, enforce monetary penalties of \$250 a day (to be adjusted for inflation) on the recalcitrant spouse until the Halachic divorce is granted.

While this would not prevent some spiteful millionaire from holding back

the *get*, in the vast majority of cases the husband, who now has nothing to lose by holding out the *get* for monetary rewards, would not find it worth his while.

The disadvantage of this approach, as compared with the *get* law that was recently passed in New York State, is that it is only effective with marriages entered into from now on; it has no effect on current marriages and divorces, where such an agreement has not been signed (though there has been talk of having already-married couples sign the agreement). The advantage of the agreement over the law is that it raises no constitutional issues of Church-State separation. The role of civil court enforcing such an agreement would not be to force someone to perform a religious act (give a *get*); rather, it would be to enforce a contract that he had entered into freely (pay \$250 a day.)

For this reason, the RCA contract has been supported by all sections of the Jewish community, including, for

example, the Reform movement which opposed the Get law.

As for Halachic issues, while there are some minor problems, Rabbi Soloveitchik has approved it. In addition, members of the commission have indicated that there is support for the proposal in Agudas Yisroel and even within the Satmer community.

The ultimate success of the proposal now depends upon the willingness of the Rabbinat and prospective couples to use the prenuptial contract.

*In the next issue: The New York State Get Law: For Better or For Worse?*

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